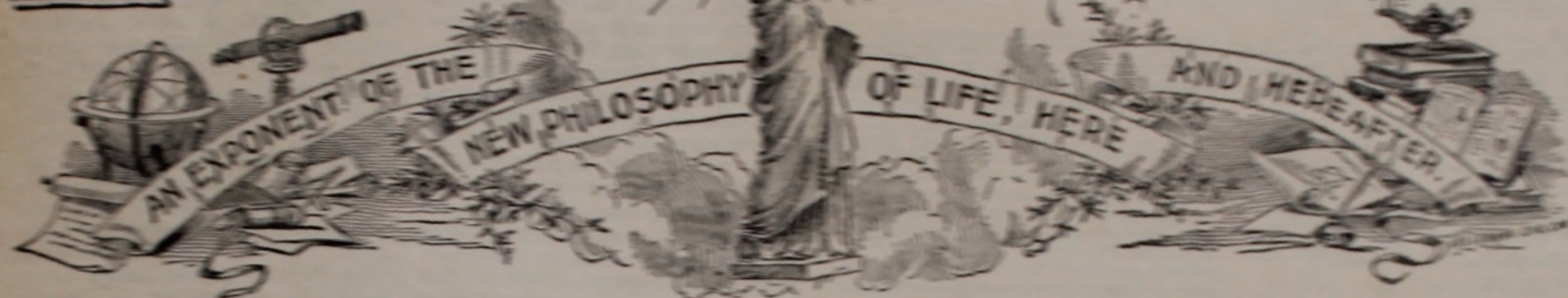


# LIGHT OF TRUTH



VOL. XXVI, No. 12

COLUMBUS, O., JUNE 2, 1910.

PRICE: Single Copy, 5c., \$1.50 Per Annum.

## WAITING.

Beyond the wilderness of woe,  
Beyond the desert drifting sand,  
My soul and my affection stand  
And lift their willing palms to God.

When may she come, the one I seek,  
My comforter, my destined mate?  
How long must I wait with thee  
And watch and wait vigilantly seek?

When may she hear my soul's deep wail  
And feel my loneliness and woe?  
A spell that deth my spirit doom  
And make my silent woe a woe.

O all the echoes of my woe  
Reverberate and do not cease!  
O do not let her hear the woe  
And her sweet soul not feel the woe!

If I could only know by heart  
But gathered blossoms for the past,  
To make some lighted life within  
In strength, and break their better heart.

Then I could wait and feel content,  
That what it is to be desired?  
It is the wilderness of love  
Her life is lost, her heart is dead!

She, too, may know for my sake  
And hear it not. Conscience for  
May still the song of love after  
And well in silent affection's choir.

Will I am sure that she will hear,  
Someday upon the shores of time,  
And each essence and intention,  
And with the years grown passing dear.

God will not rest me all alone  
And leave me desolate, alone,  
And when she comes she will come  
For all the love that now befalls.

So may my woe, my hope, my dream,  
But daily grow more strong, if not,  
"Till that fraction makes me glad  
And joy and loneliness release.

—S. F. HUNT.

## THE COMING ONE.

The light of truth is slowly stealing into the minds of men as regards the coming again of Christ in these "latter days" of the world's spiritual and material development. They are learning, if not already aware of the fact, that in a general sense, it means the coming again of spiritual truth based upon actual demonstration to both the material and spiritual sense of mankind.

As a modern revolution, it comes as a complement, parallel and corresponding with that early struggle to plant love in place of selfishness, self sacrifice in lieu of animal offerings, and to turn men's minds and hearts towards the things of the Spirit rather than to things of the fleshly lusts.

We look over the field as presented to our gaze through the eye of the mind, and see the work done by the three leading movements active in this great and culminating age of science, reform, reconstruction, judgment, restoration, organized labor, etc., and realize as never before that the true time is here for the "second coming of Christ," the so-called "end of the

world," the "day of judgment" and finally the "resurrection day." All these long looked for religious events that have in previous years only been anticipated as coming when the earth would melt with fire, the heavens roll away as a scroll, the grave give up its long buried dead and the Lord come to sit in judgment upon the quick and the dead, are now possible to view in the calm light of spiritual truth and illumination.

The end of the world in the sense of the "consummation of the age" is already here, and "a new heaven and a new earth" are also with us in the sense of a liberalized church, a new and true conception of the future life, labor largely freed from the tyranny of capital, civil service inaugurated, woman sharing the occupations of man in business and professional life, and finally the noticeable balance of the two forces—male and female—in individuals of either sex, giving to the woman rational strength to balance love and to man love to balance the cold, hard, selfishness of the masculine principle pure and simple. The heaven's have rolled away under the angelic ministry of modern Spiritualism, the grave has given up its dead in the only possible way through the same channel, and judgment has already been administered through social and political reforms and through nations, and will continue.

Now, there are those already prepared who correspond more closely to the leading Biblical characters of old, and these, with one as a central figure, will take their proper place in the great modern spiritual drama as moved in the will of the spirit consciously, humbly, duly enlightened and disciplined.

This is the "second coming of Christ" as it is given me to give you at this writing. The dawn of the new day is here; the workers are ready; let us serve humanity with the light that is in us. W. J. CUSHING.

Brooklyn, N. Y.

## PUBLIC OWNERSHIP OF PUBLIC UTILITIES.

The demand for public ownership of public utilities is a demand for the recognition of the facts of social evolution.

When an animal ceases to be adapted to the conditions by which it is surrounded, it dies. The same rule prevails in the affairs of mankind.

Society has become a perfect organism. There is no longer such a thing as an individual—every man has become a cell in the great whole. If the organism is to keep its health every cell must work for and be worked for by every other. But in this country the process of evolution is still so far incomplete that some cells are life and others overworked, some starving and

others gorged. That means social disease, and, unless right conditions be established, social death.

In some respects we have even retrograded. A hundred years ago the farmer could send his produce to market on a public highway, on which he had precisely the same rights as anybody else. He competed with other farmers who were subject to just the same expenses for transportation as himself. Now he must ship his goods over a railroad which belongs to a private corporation and sell them to a trust. If he tries to carry on his business independently, in competition with the trust, he finds that the railroad is giving advantages to the great combination which insure it absolute control of the market. Perhaps, as in the case of the Standard Oil company and the independent refiners, it is actually taking part of his freight payments and handing them over to his rival.

In the socialist theory of government, public ownership is, of course, a necessity. But it is equally necessary in the individualist theory. The individual has no chance without it. He can not compete with the gigantic masses of capital in whose interests the whole power of the private railroad and telegraph systems is exerted. Monopoly in the means of communication leads steadily to monopoly in everything. When an independent refiner can ship sugar over a government railroad as cheaply as the sugar trust can, it may be possible to keep the trusts under control.—New York Journal Editorial.

## DR. THOMAS AS A SPIRITUALIST.

Says It Means Continuity of Life and Is Scriptural.

"I am a Spiritualist," said the Rev. Dr. W. H. Thomas. "I would have to give up the Bible if I denied the ministry of spirits." He was speaking last evening before the joint convention of the National Spiritualists' association and Illinois State Spiritualists' association at Handel hall. When Dr. Thomas, whose name is so well known in religious circles, was invited to make a brief address and announced that he was in hearty sympathy with the principles of Spiritualism because he considered it eminently Scriptural, the large audience gave way to tremendous applause.

"Thirty years ago when I was so fortunate as to discover that Spiritualism meant a continuity of life," he continued, "I found that I was in sympathy with its teachings. We all have our beliefs. There is no church in the universe large enough to accommodate the beliefs of the human family, and therefore when a new theory is advanced a new creed is born. I am a Spiritualist also because it deals with

humanity, and we will hear more, before long, of this scientific faith."

Rev. R. A. White, pastor of the Universalist church of Chicago, gave an address on "Spiritualism as Viewed from the Modern Pulpit," and said that the reason that the Christian clergy were antagonistic to the faith was because they were not familiar with its teachings.—Chicago Times-Herald.

## "LIBERTY."

The many friends of Mrs. Carrie E. S. Twing will be pleased to learn that her latest (and best) work is now out of press. The story of "Liberty" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philosophy and spiritual instruction can all be found in this book. Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments she endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the gifted author of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful story of "Liberty." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and progressive thinker in this country.—Banner of Light.

As we go to press, we learn King Solomon's Mining company has actively resumed work in British Columbia. In shaft No. 1, in a distance of 45 feet, they find the gross values per ton have increased \$20. Dr. W. L. Hardin, formerly of the University of Pennsylvania, chemist and metallurgist of this company, together with Mr. Harris, recently with Thomas Edison, and Mr. D. H. Neils, mechanical and mining engineer, will be on the company's property early in June to install plants to save every dollar of the values and by-products of the ore of King Solomon's mines.

It speaks well for the company that the professors of the University of Pennsylvania are among the largest shareholders of the company.

When you stop to think that the net income of this company is pledged to repaying the subscribers the first cost of their stock with interest before the majority stockholders share in the dividends, probably accounts for the rapid way in which the remainder of the 20c stock is being subscribed for. If our readers will write the company at Lima, O., and mention the name of our paper, they will be more likely to receive prompt attention. See advertisement elsewhere in this issue.—The Temple of Health.

# The History of a Vision.

BY GEORGE H. JONES.

Is it true, or was it false that, the love of the husband, after he was dead 20 years, manifest in a vision, as seen by Mrs. Lee and force him to return to earth for his wife; at that time too, when events had conditioned her soul for an ability to burst the shell and to come forth into that true existence for which she was fitted? New York, March 20, 1900, I wrote Mrs. Lee as follows, viz:

My Dear Madam: What can I say in the route of explanation as a reason for troubling you, in this, the hour of your great affliction? Nothing! absolutely nothing, except that I too have been robbed by death's terrible process—no longer a visible presence.

The enclosed clipping from the New York Herald of this date speaks of your vision, which, if true as stated, is too good to be realized by me. As newspapers are not always free from mistakes, I presume upon you, a stranger, for aid out of the mire of doubt and assistance on my way—a weary traveler towards that goal my heart longs for.

The following day brought to me a response from Mrs. Lee's husband as follows:

Danbury, Conn.

My Dear Sir: Your favor of the 20th inst. has just reached me, and in reply I will say that my wife's vision is true, but greatly exaggerated. My wife saw her father come to her room and her mother seemed to be sitting in an easy chair beside my wife's bed. He went up to her, called her by name and said he wanted her to go with him, but she said, "No! she was not ready." He insisted and picked her up in his arms and bore her away. My wife called me and told me what she had seen and would not be dissuaded. I went immediately to her mother's room and found her dead. I believe in such things, as I have known of other instances of the same kind. I think it mean to call them ghosts; it is merely a forewarning. I wish you would read the Danbury News, where you will find a correct detail of the whole vision.

Respectfully,

CHARLES W. LEE.

From the Danbury News, March 19, 1900:

Mrs. Margaret Pettit, of Brooklyn, N. Y., died very suddenly Saturday afternoon, at the home of her daughter, Mrs. C. W. Lee, of 56 Jefferson avenue. Although Mrs. Pettit, who was visiting her daughter, had not been in perfect health for some time, her death was entirely unexpected. Heart failure was the cause. Mrs. Pettit was the widow of Oliver B. Pettit, of Brooklyn, who died a number of years ago. She was 56 years of age.

A circumstance, which was peculiar, to say the least, accompanied the death of Mrs. Pettit, and it made a strong impression on the members of the family, as well as on those acquaintances who learned of it. Mrs. Lee, the daughter of the deceased, is in ill health, having undergone a serious operation a short time ago, and she occupied a room adjoining the one in which her mother was. Mrs. Pettit, while not ill, had been in the habit of remaining in her bed until nearly noon every day. On Saturday she had not risen at noon, and, although feeling in her usual health, had said that she was feeling rather tired and would remain in bed for an hour or so longer. Nothing was thought of the circumstance, and Mr. Lee carried her some light refreshments.

A short time afterward, Mr. Lee, who was in another part of the house, was startled by a cry from his wife. Thinking she might have been taken suddenly ill he hurried to her side and found her highly excited. In response to her husband's questions she told him, as connectedly as she could in her excited state, that she had seen her father enter the room where her mother lay and ask her to go with him. As Mr. Pettit had been dead a long time, Mr. Lee thought his wife must have been wandering in her mind in consequence of her sickness, and attempted to quiet her.

But Mrs. Lee remained firm in her statement that she had seen her father enter the room and said that she had distinctly seen him come from the room, carrying his wife in his arms, and disappear. No great impression had the fancied occurrence

made on Mrs. Lee's mind that her husband, to quiet her, promised to go to Mrs. Pettit's room and see if there was anything wrong with her. He did so, and, on entering the room where Mrs. Pettit lay, he found her dead. As Mr. Lee had been in another part of the house but a few minutes after taking the refreshments to Mrs. Pettit, when he heard his wife's cry, the natural conclusion was that the vision must have come to Mrs. Lee at the exact time of her mother's death. Mrs. Lee was completely prostrated by the strange experience and the impression on the other members of the family was a strong one.

On April 4 I called at the former residence of Mrs. Pettit in Brooklyn, N. Y., and saw her son and a lady whose name I did not learn, but evidently a member of the family. In reply to my question as to the strength of congeniality existing between Mr. and Mrs. Pettit in the old days before death had separated them, she said: "It had been very strong. That he was a deeply religious man, and had been dead 20 years." She and Mr. Pettit, the son above referred to, both corroborated the statement in the letter which I had received from Mr. Lee, and also that of the Danbury News, and that they had their information direct from the lips of Mrs. Lee. The son was in a very nervous state and left the room. She said, after he had left: "The tie between the mother and son had been very strong and that he felt the blow keenly, wondering why he had not been taken in place of his mother, as he had been ailing for some years."

There appeared to be a strong religious feeling in this family, as well as close family ties.

While the vision is a truth to them, they felt that it is a reality too sacred for public exhibition or criticism. And more especially because of the added blow in the death, four days after the death of Mrs. Pettit, of Mrs. Lee.

Where lies the marvelous in this vision of Mrs. Lee? say you; is it not true that other persons have seen visions? Will the learned in the science of perception explain how he sees with his eyes? Does he, or his representative go forth across the street, to the object, he says he sees there; or are waves of light conveyors of the shades of the forms of objects in the range of his vision, to the retina; and that the machinery of his eyes, somehow, in some way, transport them into his head; to consciousness-soul-stuff?

The form of an object objective as sensation is a subjective by objective perception. Subjective therefore denotes the mind itself; and subjective that which belongs to, or proceeds from the thinking subject.

While there are five windows in the body-senses of the soul, there really is but one sense i. e. touch, feeling.

The loss of a sense organ sharpens the perceptive powers of the others by their increased use.

The blending of the psychical with the physical is most actively shown here.

For instance: An insane patient totally blind for years, Dr. A. E. MacDonald, superintendent on Wards Island, New York, informs us, had his sense of feeling developed to that degree so he could read ordinary printing with the fingers of his left hand and play its music with his right hand on the keys of the piano.

Laura Bridgman, Mrs. Hill, of Boston; Mollie Fancher, of Brooklyn, N. Y., and many others would select fine

shades of color. And a gentleman of Delhi, New York, would tell by placing his hand on a horse the different colors of his hair; also by hearing, tell the foot he was lame in, when driven past him. Who will give a true and a clear explanation of consciousness, its origin, its why and the way of sensation? That cry from a nerve center.

The soul does not belong to a supernatural world. There is nothing that is not in nature. And there is nothing that is exempt from evolution, or from progress, nor is there a sight that is not "inner;" and that there is not an outer feeling or one that is exterior to any organic body, or on the surface of any organ of the body so far as we know. While for millions of years events crowded events on this globe in progress to its greatest event—humanity emerged in its inferior condition—perhaps 100,000 years ago; and from that crystalline state humanity has been growing and is still growing to higher conditions for emerging into a commencement of their real life as individuals.

Nothing is so difficult of comprehension as that which we are ignorant of; nothing is simpler than that which we know and the greatest mystery of all is that the mind, a non-substance, should be able to decry through matter, as the invisible cause that animates it.

Matter is not what it seems, it is not what our imperfect senses say it is. For instance, many of the stars we can now see with the unaided eye no longer exist. We are at the doorway of the infinite, only on the step into the foyer.

A fact is a fact and as such it will sooner or later compel recognition, even though in the present state of our knowledge it is impossible to explain it.

No one of us realizes that he will ever die, yet he knows he will. We see and believe that death comes to others, but we do not realize that it will reach us. The marvels of telepathy, thought transference, with or without wires, no longer exist. When knowledge illuminates our brains, then the marvels go. Visions of the dead—the long departed and those preparing to go have been the privilege of some people for ages. We need not go back to the time when every particle of this earth was spinning in space as free molecules—without any freedom whatever. Driven by other forms—relation to new relations which ultimately become a mass of matter, which appears to us to be solid; while not a molecule in the whole globe touches another molecule, and by the bombardment of the sun's rays on its surface man came forth with all the conceit of an "I am," of his thought that he was originating a cause could and give an explanation of the route and the why of things.

Our ignorance of the law of variation in the continuous stream is profound. Not one case out of a hundred can we pretend to assign any reason why this or that part of our animal structure has varied. However, the event called death has a direct and definite effect upon our whole structure; the germ, the soul, the spirit which grew in a body by the growth of its body by laws of heredity, instinct and environment which their forces produce, and by these laws of variation as the worm is changed to a butterfly, or the egg to a chicken, or a tiny seed to tree, blossom and fruit, does the soul come out of the disintegrating body—not lost, but still in the eternal swim of correlation. A progress by competition of environment and resistance.

Each of the great steps of progress is definitely associated with an in-

creased measure of subordination of individual competition to reproductive ends and co-operative adoption till the tenant is freed from the body it grew from a tiny cell.

The absolute essence of things is unalterable; it only appears to change as we regard it in different forms of matter. Spirit is not an entity or substance existing apart from that we call matter; concealed from view, waiting to be revealed to mortals. It is an ever-present reality, a force, independent of time and space. What one sees depends on how he sees. Mrs. Lee's ("inner") sight grew strong as the supremacy of the physical world warmed for the moment. And she could only recognize—know again, what she had already known as objects of her affection.

Potential powers implanted in us, when accidentally discovered from the upper personality as imperative perception, uncontrollable impulse of vision.

And along increasing knowledge of the process by which man has been up-built has come also an increasing knowledge of the processes which are going on within him.

"Star to star vibrates light; may soul to soul

Strike thro' some finer element of her own."

It is today a well attested fact that testimony proves that impressions, voices or figures of persons undergoing some change—especially death—are perceived by their friends or relatives (for love still holds the fort), with a frequency which mere change cannot explain.

"Life evermore is fed by death,

In earth and sea and sky,

And that a rose may breathe its breath,  
Something must die."

"Two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London today," said the Rev. Dr. John P. Newman at our mother's funeral. Bishop Newman was a student in these matters of no mean order. He, like the Rev. Dr. H. Heber Newton, Dr. Minot J. Savage and many other Biblical scholars, see the doors that are wide open between the two worlds; now, in their time and generation. They did not hesitate to state that from Adam till John there was frequent intercourse between those who had gone and those left behind.

God spake to Adam, Noah, Abraham, Moses and Solomon. Angels dined with Abraham; led Lot out of Sodom; were companions of Daniel in the lion's den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius, the Roman centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the past? We have the Bible record also of the return of five persons to our earth, three of whom entered the spirit world through the portals of death and conversed with the Lord. The first to return was Samuel, the prophet. When a lad in the sanctuary he had heard from beyond the grave. He died at the advanced age of 98 and was buried at Ramah. Samuel reappeared in the form and garments most familiar to Saul. What Saul saw was not an apparition, nor a semblance, nor a confederate of the woman, nor an emissary of Satan, but the venerable Samuel, wearing the same majestic look which Saul had seen before.

Have we in these modern days heard

from the borderland? Yes. That they are there as they were here in their personal identity, consciousness and knowledge; that they know what we are doing and have a deep interest in our happiness here as attested in this instance of the husband coming for his love after 20 years—when events too had prepared her for leaving. Time does not lessen their interest in us.

What say you if only one of our own time and race, who have passed on to that world we too are shipped for, in the recent past, would return and witness to us it would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to confirm a fact, but here are eight, we quote from the Bible: Samuel, Moses, Elias, Christ and four apostles. This light to the Bible student is as good as 800. But the interest centers in the now—our generation. It is our personal friends, they who own us and to whom our heart yearns, we want knowledge from.

But does the communion between the two worlds need further confirmation? Yes. We require for the heart's satisfaction witness of personal identity, an absolute knowledge like the vision Mrs. Lee had. She knew her father and her mother in their entity out of their physical bodies. She saw and knew—it was not faith, it was not belief with her, as her vision is with us. It was the opinion of Dr. Oliver Wendell Holmes that his friend Dr. Clark at the deathbed of a dear one saw "something, yes," says Dr. Holmes, "that is the word, depart from her body at the time of her death." Wesley believed that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clark believed that the departed spirits returned to earth. Hannah Moore, when dying, extended her arms to embrace some one and calling the name of a dear sister long before departed, exclaimed: "Joy," then expired.

That was an extraordinary case when the eloquent Buckminster of Boston died suddenly. His father, who was in New Hampshire and in a dying state, exclaimed: "My son Joseph is dead," and soon thereafter the father expired.

It was Paul who said, "Are they not all ministering spirits?"

And the wise Solomon said: "We do not know the way of the spirit or how the bones are made in the womb of her that is with child."

Bishop D. W. Clark writes thus: "There are seasons when the soul seems to recognize the presence of and to hold communion with the departed. They are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in our closest communions. We meet them when the lengthened shadows hallow the eve-tide. Mysterious and solemn is their communication. We meet them when sorrows encompass us and hallowed is the influence their presence imparts. Who shall say that at such times there is not a real communication between the living and the dead? Who shall say that there is not then a real presence of the dead with the living?"

Mrs. Lee's father was not undergoing any crisis at the time of her vision, so far as we can know, though her mother was undergoing the change of death.

Sir John Herschel says: "The perfect observer in any department of science will have his eyes as it were, opened, that they may be struck at once by any occurrence which, according to received theories, ought not to happen, for these are the facts which serve as clues to new discoveries."

But as

"All worlds and beings which on them live  
Are only forms which her success gives;  
They are but atoms in order arranged  
Like those of which all existence is made."

And as John Fiske says: "All matter is possible sensation." Then we may consider the soul as the essence or substance of matter.

And what does science affirm of these psychical matters? Ask of 12 professors of psychology occupying chairs in 12 of our universities and colleges in the United States. The published writings of Professors Hare, Zöllner, Crookes, Wallace, Myers, Robert Dale Owen.

The vision of Mr. Lee (Mrs. Elliot F. Sheppard's father) in Tarrytown, N. Y., who on several occasions conversed with (the spirit of) his mother, in the field, from 15 to 30 minutes at a time, in broad day light, are well attested.

Honor, fame or wealth may desert us, but love never will. Yet how strange we act in these matters which are not based simply on faith in traditions, but on an abundance of living testimony and those, too, who are of easy access. And still better—living witnesses in the beyond, whose hearts are sad for the want of that opportunity which we and we alone can furnish, for them to say, to our grief, "I live. We are still in our consciousness and love."

The statements we have made from the Bible are not questioned, belief in their origin is sufficient to make them orthodox; but our friends are not, you think, permitted to respond to calls from broken hearts, or an infant's cry for his mother, or the mother's wail for her child who is no longer a presence. A phenomenon which occurred in Bible times established a law which is ready to manifest again under like conditions. To have a fondness for fact, so as to want to see it, is to possess the spirit of truth. To deny rational testimony is to deny nature, as Judas betrayed Christ.

Truth in the widest sense, is a comprehensive virtue, as it is an adjustment, in mind, to whatever is. Truth is faithfulness to fact, and to so love it, its laws and individual phenomenon—as to never deny any manifestation of a fact, but always recognize and acknowledge it, as it is by a priori.

Society depends largely upon veracity, since we must use one another's knowledge. Fact is as much a commodity as coal. Needing your information to conduct our business, as much as we need your wheat. Therefore it is a duty you owe to your departed to know if they possess power of thought, memory and action to express to you their desire, as well as it is a duty to yourself to grow in knowledge, and not deny truth because a stranger. Alone we owe our dead a debt their manifestations of affection and self-denial expressed by watching at our bedside, soothing influence in our hours of trouble till they went to the Exposition—greater than a "Paris" and from whence we can learn of their continued existence and love, by telegraphy.

Talk of mining, "Struck a Fortune." No vein of ore yields, of the depth, or breadth without cross equal to the Psychological Research Mind Food for the Soul's Content.

This is no fiction, nor the work of an over-sanguine brain. Thousands of our best intellects have sunk their shafts, where at first there were but slight indications of a vein of vibrating truth of life, of knowledge, of individual intelligence working at the other end of the shaft.

Your Klondike fever should inflame your love for self, and love for another,

to look for this mine on your own farm, which has been so badly developed as to raise but weeds; not dreaming the treasure to be obtained by working, sifting, washing and analyzing.

#### THE NEED OF THE HOUR.

The sentiments contained in a recent article in the Light of Truth entitled "The Need of the Hour," advocating harmony, organization and the cementing of love and good will among Spiritualists, must meet the approbation of all who have the good of the cause at heart and who realize the potency of thought, both for good and evil, on our destinies here and in the future world, where we will, to a great extent, be dependent on what we think and do in this world we now occupy.

At the outset of my career as a public medium I was lured up with the hope that when men and women were convinced that life was not ended at the grave, but that it continued through eternity, they would give the evidence that proved this truth the most earnest attention, and that, if necessary, they would lay down their lives in support of it. But alas! I was doomed to disillusion, and instead of finding my hopes verified I have in too many instances found them shattered by an ignorant scepticism that can not accept anything from the spirit side of life that does not serve to advance the worldly interests of those who would make Spiritualism the means of doing for them what they must do for themselves. God has given His children on this plane of existence certain faculties by the exercise of which they can win from the earth all that is needed for their sustenance while here, and if these faculties are unequal to the task he may permit some of his angels to assist us, but to think that spirits have no other object than to give without effort on our part is to completely mistake the purpose of their visits to us and to degrade them into servants of our desires, instead of being what in reality they are, guides to point us the way to growth of soul and a capacity to receive and make use of the glorious truths they preach and demonstrate for our benefit.

I wish that all who read these lines would realize that without labor nothing is given, and that from the man and woman to whom spirits have revealed themselves much is expected. They who think that the knowledge of eternal life makes it less needful to study and investigate the phenomena of nature are guilty of a grave mistake. "Spirits are not finely touched but to fine issues."

And from those who know the truth the truth makes great demands. To be satisfied that I know it is not sufficient; I must promulgate it; I must spread it before the multitude; I must argue in its behalf; I must frown down the scuffer; I must convince the doubter; I must support the weakling, and if needful I must give battle to the ignorant adversary who impugns the honesty of my motives when he pronounces me a charlatan or a fool.

Labor omnia vincit is an old saying and a true one. Labor conquers everything, and if Spiritualists will organize as the creed believers do and have done they will see their religion grow in numbers and power and will have the satisfaction of being identified with the cause that is destined to revolutionize the course of the world. The old faiths are tottering; they will disappear before the new knowledge just as paganism disappeared before Christianity; there is nothing at rest in the universe; nations and races grow, mature and decay; the religion of Egypt lasted

six thousand years; all religions of the past and present were and are but stepping stones to the truth and that truth is Spiritualism, which does not transcend the laws of nature and which only needs careful and intelligent investigation to be understood. It has its laws like all other natural phenomena, these laws must be investigated to be understood and when understood they are a joy and a delight to the soul, for they disabuse it of error, they dispel the fears called into being by a stupid theology; they raise man to kinship with the Supreme mind and above all they prove that he is not a mere animal, but a glorious product of the power that slumbers not though seemingly asleep, that walks in majestic splendor through the sky, that watches with sweet affection the lowliest of His creatures as he wanders aimlessly through this sphere, and touched, perhaps, by some trait, displayed unknowingly, blesses him with His friendship and makes him heir to a bliss that all the wealth of a million worlds could not buy.

These are some of the advantages of being a Spiritualist, and if the Light of Truth keeps on in its present course there isn't a doubt in my mind but it will awaken an attention to the subject that will strengthen the cause, increase the number of its followers, bring about harmony and needed organization, and by doing so add to the sum of human happiness wherever it is read. Yours sincerely,

MRS. M. E. WILLIAMS,  
111 W. 86th St., New York City.

#### PEN PLEASANTIES FOR HOME CONSUMPTION.

Six thousand Japs journeying across the continent, hunger daunted; I wonder if their "guides" told them to go it blind, and "git to America."

\*\*\*

South California, the saint's paradise for oil magnates. Score one for the "brotherhood boom!"

\*\*\*

Ever brigades swamped in rain, debating all night, the value of courage and virtue; speeches punctured by British bombs and short-range shots doing deadly work. Blessed be the mothers who bore them, and the fathers who are implicated!

\*\*\*

March for prosperity with plenty of protective puling from Porto Rico and the Philippines, where the oppressed destroy each other to afford pasture for jingoes.

\*\*\*

Paine preaching "profit" from spirit life, and playing goodie to the poor devils.

\*\*\*

"Jesus," by proxy, conducting newspapers for Trepeka Capital, and cutting a figure at 200 per cent.

\*\*\*

The millennium on the march to the music of Mueser bullets, pitched to the tune of "discovered immortality."

\*\*\*

I AM Science deducing "medium messages" moonshine, and sending all hands "dead" to the sun.

Stuntism serious but "nobody hurt."  
H. S. GENEVRA LAKE.

Tommy had been silent for three minutes, at the end of which time the following conversation ensued: Tommy—"Sag, Pop." Tommy's Pop—"Well, what is it, my son?" Tommy—"Wouldn't it be awful to be a confederate and have corns?"—Philadelphia Record.

CHRIST THE SOCIALIST—By the author of "Philip Myers' Scheme." Arson print. 20 cents. 127 pages.

## The Syracuse Convention.

The third annual convention of the New York State Association of Spiritualists was held in Syracuse May 11, 12 and 13, and a more enjoyable time has never been participated in. Brotherly love and good fellowship were marked features of our proceedings and we again go forth to the duties and responsibilities with renewed earnestness, consecration and courage. Next year we meet in annual convention at Buffalo. The entire board of officers and trustees were re-elected and are as follows:

Mrs. Carrie E. S. Twing, president; W. Wines Sargent, vice president; Mrs. Philie U. Reynolds, 2d vice president; Herbert L. Whitney, secretary, 563 Madison street, Brooklyn, N. Y.; H. W. Richardson, treasurer; Dr. E. E. Butterfield, Mrs. Sarah Comstock Ellis, E. G. Reilly, Mrs. Laura A. Hoib, trustees.

The proceedings were opened by the following address of welcome, delivered by Dr. E. E. Butterfield, of Syracuse:

Ladies and Gentlemen: It is three years since we met in this city in a convention called for organization, now when I look down upon your upturned faces I find that in your hair there is many a silver thread that was absent three years ago, showing that even among Spiritualists time has its influence, and your steps are more slow as down the years you go. I welcome you to this beautiful city of ours, the city of salt and mineral lakes and picturesque fountains, the city of millionaires and paupers, of saloons and drunkards. A city where but a few years ago the Indian reared his rude wigwam and wooed his dusky bride, where they were as free as the air they breathed. We came to them with a Bible in one hand and a bottle of whisky in the other, and in this case whisky prevailed and the demoralization of the Indian was sure and certain. There is but a remnant of them still remaining, no doubt, but what there was great wrong perpetrated, but savagery had to give place to civilization, and where but a few years since there was nothing but an Indian trail now the temples to civilization and religion peer their glittering turrets to the skies. The hum of the workman and the buzz of the trolley car is heard on our streets and where for energy and activity we are second to none, where doctors, lawyers and ministers working together making a busy life where you will be welcome in their midst.

I welcome you then all the more gladly from the fact that I have heard of you and the kind of philosophy you preach, and although you do not believe in creeds nor salvation through prayer and water you give us a natural code that looks into our condition with an X-ray and a spiritual ray. That your sins will find you out no matter how much secrecy and covering-up of your daily life you may undertake. If you have been a liar, a cheat and a swindler it will take a good sized telescope to find you in the far world, and if you was too bad a couldn't be found with even a telescope. I hope this convention will get in your deliberations the way reach some spot or place where we lay down by the still waters and our tired feet in peace and comfort welcome you then to this place where inhabitants with a major

whose reputation is almost world wide, and who may get the nomination for governor for what he has done for Syracuse in a financial way. We hope your stay with us will be not only profitable but helpful. You are known as a body of Spiritualists, who claim to have proof of your existence beyond this sphere of life, claiming that individual immortality has been proven beyond the shadow of a doubt. That a great many of your friends have come back and have given you a history of the country from which they come. We hope this convention will give us a clear idea of how far they can go in their explorations of the life of the spirit, and how much stronger and wiser and better they are than when they were living here as mortals, and whether they have solved any of the various questions that are so puzzling to the common mind.

The social conditions, labor and capital, expansion and the woman question, the saloon and drunkard all are hard questions to solve. Are you the better prepared to answer them that you counsel with the spirit gone before, if so we would like your help. Or is Spiritualism more of a phenomena than a philosophy, is it a physical demonstration that has given to us telegraphy, electrical appliances, telephone and all the various improvements that bring men and women closer together, and fitting them for better conditions, no matter whether they will or no. Did we gather all these truths from those unseen forces that materialize in a progress that better the condition of the human family?

Spiritualism is not a religion then, it has no code, no creed, no baptism that would save us from endless punishment, or be a passport to heaven.

There was no king, pope nor priest who helped at the birth of Spiritualism. Spiritualism was born of common air, which was fashioned and moulded by all those unseen forces which were educating it for a purpose. It had to be rocked in the cradle of the deep and move over with its fragrant blessings the brow of the sick and dying, and when it was finished and touched by the hand of God Almighty it broke forth in a rap, and that rap had within it all the wisdom of the past and all the hopes of the future. It was a sound every breath of which contained the bell of liberty, singing the sweetest music that mortal ever listened to, the music of spiritual liberty waiting in the glories of a new order of things. It moved the whole universe of men and women to ask what it was, and a universe stopped to listen to hear what it said. The answer came we are living, and you must carry the news to Mary and John in the old Pine Tree State, and it was carried by the wings of the wind across the plains of Kansas and Nebraska, shouting the news, as it went, traveling like the lightning's flash over the sun-glades of California, and wrote over the Golden Gate in words of living fire, There is no death. It is a truth written by nature and come to stay, and is all the time moving and subduing the old, and creating the new. What is Spiritualism? Behold it pure and simple in the face of our beloved president, Mrs. Carrie E. S. Twing, whose face and form is a true index of the wonderful story that she lives in both worlds, and is the soul of truth and honor in every message that she gives from our

friends over the river. She has the kindest, sweetest and gentlest influence that comes alone to those who live and work. She fulfills in herself what some writer said that God got tired of doing everything himself and so made a Mother, she is indeed the father and mother of Spiritualism, she is an honor, not only to the society, but in making converts of the unbeliever. Another sample of Spiritualism that we have is Moses Hull, who took the old Bible for his bulwark, and, throwing it at the Christian people, hit them squarely between the upper and lower extremities, and dashed to atoms the ignorance, superstition and bigotry of the old religion, and giving instead the plan of working out your own salvation. There is another sample in the person of Frank Walker, who has been moulded and fashioned by those living spiritual forces that always kill to make alive. Another jubilee will make him a splendid Spiritualist. Go forward then, gentlemen, and ladies of this convention, with pure hearts and clean hands to prove that we still live over the river of death, that God never begun a thing without completing it. That our great influence in the community and the world is that we are wiser, stronger and better for being a Spiritualist, that we are learning by humility and patience the wonderful story of spiritual birth, and that although many of us are getting down into the shadows of another world, it is with joy and gladness, and I, as one of the oldest Spiritualists, greet and bid you Godspeed with the work you have before you.

One of the most interesting features of our convention was the ordination of one of our state missionary workers as a minister of the gospel of Spiritualism. The ordination was as follows:

### ORDINATION.

Elizabeth Brewer, you are about to receive at the hands of the New York State Association of Spiritualists a trust, with whose care and keeping you shall hereafter be charged. You are to have conferred upon you the rite or ordination to the the spiritual ministry, through which you are empowered to unite persons of legal age in the bonds of matrimony, to comfort the sorrowing, to administer spiritual consolation to those who are about to take leave of earth, and to conduct the service of burial whenever called upon to do so.

Before appointing you to this high and sacred office, I desire as the legal representative of the New York State Association of Spiritualists, to ask you a few questions:

Will you, because of your love for truth, keep sacred and inviolate this trust now to be committed to your care?

Will you promise, upon your honor as a woman, in the presence of God's holy angels and these witnesses in the form, to foster, protect and defend every principle of right and justice, to honor and exalt your mediumship, and to glorify the cause of truth, so long as you shall live?

Do you promise to uphold and defend the principles of true Spiritualism by demanding character, truthfulness, sobriety, industry, rectitude, probity, virtue and righteousness on the part of all to whom you may minister?

Will you promise to uphold this association and the cause of organization in all good works, to the end that local societies may be strengthened, happy homes established, wrong and outrage banished, fraud and deception overthrown, and every form of evil practiced in the name of Spiritualism forever overcome?

Do you declare your belief in the

principles of the New York State Association of Spiritualists, and those of the National Spiritualists' association, and assert your positive conviction of the truth of the tenets of Spiritualism?

Having received your solemn promise, I, Carrie E. S. Twing, president of the New York State Association of Spiritualists, by and under the authority conferred upon me by virtue of my office, hereby ordain you to the sacred office of a minister of the religion of Spiritualism, and confer upon you all of the rights and privileges vested in a clergyman of any religious faith.

Mrs. Carrie E. S. Twing and Mrs. Philie U. Reynolds were elected delegates to the annual convention of the N. S. A. at Cleveland, O., next October, and W. W. Sargent and Mrs. S. Comstock Ellis were elected as alternates.

Among the speakers were Hon. James B. Townsend of Lima, O.; Harrison D. Barrett, Rev. Moses Hull, Dr. P. Dewey, Willard J. Hull, Mrs. Carrie E. S. Twing, Mrs. Philie U. Reynolds, Mrs. S. Comstock Ellis, W. Wines Sargent, E. G. Reilly, S. Rushton, H. W. Richardson, Herbert L. Whitney, David Williams, H. C. Sessions.

Mrs. Maggie Waite and Mrs. Philie U. Reynolds were the message mediums.

Our state association is in a fairly prosperous condition, and we have an earnest body of workers, who have consecrated themselves to the cause of truth and justice. One of the prominent questions to which the state association is devoting attention is the abolition of capital punishment in this state and are circulating a petition to that effect.

HERBERT L. WHITNEY,  
Secretary N. Y. S. A. S.  
563 Madison St., Brooklyn, N. Y.

### "WORDS THAT BURN."

#### A Psychic Novel.

To the Editor: A realistic novel from my pen is now being published and will soon be on sale. I have been assisted in its production by invisible intelligences who seek to give psychic truths in novel form and in object lessons that will be readily understood. It is thoroughly constructive, antagonizes no system of religion, but points out the higher thoughts on life both here and in the spirit realms.

The title is "Words That Burn," and shows the effect in spirit life of angry words and wrong actions done in earth life. It gives lofty ideals, sets high standards of living, upholds many of the reforms of the day and shows the effect of the mind over the body and how true love triumphs over all obstacles.

Scenes are laid in England and America and places in both countries are vividly described. The west receives its share of attention, and the reader is taken in the story up to the top of Pike's Peak and down in a mine.

The book is being published in first-class style, is printed in large type on excellent paper, is cloth bound, and has my portrait and autograph as frontispiece. It is a large 12mo. and has fifty chapters. It can be ordered through the Light of Truth or direct of me. The retail price is \$1.50, but those who will send me \$1.00 now before it comes from the hands of the binder, I will mail them the book promptly when it is out. Remit by postoffice or express money order to

LIDA BRIGGS BROWN,  
34 Columbia St., Utica, N. Y.

A Connecticut man makes ink out of green apples. Wonder if that is what causes writer's cramp. —Chicago Record.

## Ohio Spiritualists in Convention

The Ohio Spiritualist association held its second annual convention in Columbus, Nov. 22 and 24, at the Masonic cathedral. The first day's proceedings were of a business nature, consisting of reports of the president, secretary and treasurer—E. W. Bond, C. B. Gould and J. D. Arnes, respectively.

Committees on rules, ways and means and resolutions were appointed and reported in due course, the election of officers being put off until the next day. Fair sized audiences greeted the visiting officers and delegates.

In the evening three addresses were made, the speakers being first, James R. Townsend, President M. D. Barrett and Wilfred J. Hull, followed by some excellent test work by Dr. C. M. Figures, of Cleveland. A large and delighted audience listened to the three speakers as they poured forth the words and requirements of the hour. Mrs. John L. Egan, of Galion, rendered soulful harmonies, accompanied by Miss DeLong, of Columbus, as pianist. The rostrum was graced by many familiar faces—E. W. Sprague and wife, Mrs. Maggie Stewart, of Lima; Mrs. Lila L. Carr, president of the First Spiritualist church of Columbus; E. W. Bond, C. Bird Gould, Dr. J. M. Temple and others. The decorations of the rostrum were beautiful, the work of Thelma Frankenburg.

A striking and wholly ingenuous episode of this great meeting took place at the close of President Barrett's discourse, when he reached for the hand of Wilfred J. Hull and led him to the front of the rostrum, where, hand in hand and soul to soul, he pledged in great eloquence and force their united efforts to harmonize discordant forces and with pen and voice aid in the more sure advancement of Spiritualism. It was a moment fraught with tremendous sequences to both men and fully realized by them.

James R. Townsend, of Lima, O., delivered a profound discourse on the present situation and pointed the way through socialism to altruism. Wilfred J. Hull spoke on some new revelations, concerning the location and nature of the spirit spheres belonging to the earth. The discourse was the newest word that has been uttered these late years along this line, and was received with mingled awe, admiration and incredulity.

Dr. Figures demonstrated his psychic powers in a number of experiments, all of which were successful and well received.

The sessions held on Thursday were given up to addresses and platform tests. There was a large attendance. The principal address of the evening was delivered by Dr. J. M. Peckham, who, having traveled around the world three times, and served as consul to Trebizond, Turkey, and in Asia, under President Grant, is a man of wide experience. Dr. C. M. Figures, as test medium, displayed ability in his work which was a gratification to the audience and was well received. Tests were also given by Mrs. John K. Polson, formerly of Springfield, Mo., but now of this city. Mrs. John L. Egan rendered several beautiful solos.

The morning session was taken up by the election of officers, discussion of laws passed by the last legislature, which the association claims are a detriment to religious freedom, and the adoption of a resolution denouncing bogus mediums.

The following officers were elected:

President, Thomas A. Black, Cleveland; vice president, W. V. Nixon, Dayton; second vice president, C. H. Matthews, New Philadelphia; secretary, John C. Monnette, Cleveland; treasurer, Carrie Fitch Curran, Toledo; delegates-at-large to the N. S. A. convention in Cleveland in October, W. J. Hull, Columbus, and C. B. Gould, Cleveland; alternates, Mrs. John L. Egan, Galion, and Mrs. Polson, Columbus; trustees, J. R. Townsend, Lima; E. A. Kirby, Cincinnati; E. W. Bond, Willoughby; and M. H. Buxton, Ashtabula.

The next meeting of the State association will be held in conjunction with the national convention in Cleveland next October. The next annual meeting will be held in May, 1902, and in all probability in this city.

### MR. DOOLEY DEFINES A POET.

The Archy Road Literary club was holding a meeting at Molly Donahue's, and Mr. Donahue and Mr. Dooley engaged in an analytical discussion of poems and poetry.

"Why should men, grown men, write poetry?" Mr. Donahue demanded, with a great show of spirit.

"Well," said Mr. Dooley, "it's this way with him. A poet's a man with something to say that he hasn't thought out. Now, ye've in a way, Malachi, a poet. When ye're at home bustin' to express yourself, an' 'n' knowin' exactly what it is ye want to say, or how ye ought to say it if ye knew, ye have it' makin' it a poem in ye. Ye needn't look savage. Ye'll never be waa while ye feel strong about your troubles. A poet doesn't feel really bad. He only thinks he does. He's able to find warrants to pour out his heart in, an' more than that he's able to cut up the warrants into proper lengths an' have them fit into each other like matched bars. Think of a man sittin' down with a world passion in his heart an' an' then in' to measure it with a pocket rule! The man that's rule mad, that's mad clear through, can't speak plainly. He splutters as you do, avick. That's was reason I'm again poetry. There are other reasons, but that's was it. But we've got to take everything in life, the good with it. Bad, every man that reads must read his peck of poetry."—Ladies Home Journal.

### EXPERIMENT AS SEEN BY THE SPIRITUAL WORLD.

By Gilbert Bayon, late Bishop of the Methodist Episcopal church. From the English, 100. Contents: New Phases of Modernism; The Song Sing Theory; The Structure; The School of Hierarchy; The World Child; Secret of the Woman Who Was Shooked by a Peacock Man; the Effect on the Unborn Child; Schools in Spirit; Life in the Dimension of Dead Wives; Inhabitants of the Kingdom; Hierarchy. This very fine portrait pamphlet upon Hierarchy, as seen from the spirit life, was written, dictated by the hand of Mrs. Carrie R. S. Twine. It relates valuable experiences showing the lasting effect of environment during the sensitive period and the passing of heredity; often respecting the sinfulness of generations; for many decades, alternate generations, for many centuries, showing especially about study this young members especially about study this work. For handling its exposition, most earnest in the generation and development of offspring may be granted. Light of Truth Pub. Co.

THE PEOPLE OF THE POLYGLAN—By R. L. Engle. A book on Direct Light. Expounds the Initiative, the Reformation and the Impulsive Movement, with reasons for their adoption. Paper, 40 pages, 25 cents.

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### THE COMING AGE,

Though only a year old, this review has found its way to the very face front of the great magazines of progressive and constructive thought in the English-speaking world. It captures the greatest thinkers of the age, but it is in no way dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and convincing.

### POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Robinson, entitled "Two Brothers the One." It begins in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the world's great men and women and studies of great books will also be specially features of The Coming Age. The department of Authentic Progress and Vision will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and Editorials will go to make this magazine in the best sense of the word popular, and with the great original voices appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the coming year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and vital thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

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## SAYINGS AND DOINGS

\*\*\* OF \*\*\*

Rev. Dr. Talkwell,

\*\*\*\*\*

BY C. S. CARR, M. D., Columbus, Ohio, \*\*\*\*

"But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves."

Dr. Talkwell announced last Sunday that four of his former parishioners had followed his example and opened their homes to Christian hospitality. All superfluous and costly furniture had been replaced by such things as to "tempt no man to steal." No hungry or homeless man should ever be turned empty-handed away from these homes again. The doctor said: "This is what I call conversion. This is the 'new birth.' This is Christian work. I wait for more to follow. In the meantime I will continue to make my home what I wish my hearers to copy."

"I have had occasion to state several times that the churches and pastors of the cities have neither the time nor the facilities for doing any real, practical Christian work. They are already staggering under burdens of their own, burdens which in no way relate to the work which Jesus assigned to his followers. They are the burdens of building churches, the burdens of maintaining choirs, the burdens of raising the preacher's salary, the burdens of raising money for the various ecclesiastical societies. It is a heavy load that the churches are already bearing; it is an irksome task that the preachers are already performing."

"To ask or expect of them to extend a hand to a fallen one, or rescue a perishing brother or sister, to give a cup of cold water to the thirsty or bread to the hungry; to go to the prisoner in his dingy cell, or visit the sick, to ask or expect them to do such things as these, in addition to the burdens

they are already bearing, is too much. They must either give up the vexatious folly of pretending to do Christian work at all, or else continually disappoint those who expect any practical Christianity of them. They can not do Christian work in addition to the work they are already doing. It is simply impossible."

"One of the many proofs which I might cite that these statements are true, I am about to present. Before I gave up all hope that the church might be made to do practical Christian work, I conceived a plan by which each church could be given an opportunity to do a little of this kind of work. I had been for a long time visiting the city prison nearly every day. I found many truant boys and girls confined there simply because they were out of money, were strangers, away from home and friends. I found these people many times penitent and piteously pleading for some one to help them out of the pit into which they had fallen. My attention was called to these cases every day. I could dispose of a few of these people by my unaided effort, but the greater number of them had to go down because there was no friend to help them. My heart bled for them, but I had not the facilities to save them."

"In my despair and extremity I appealed to the churches to help me. I accordingly addressed to them a letter which I will read to you. The letters read as follows, and were addressed to the pastors:

"Dear Sir and Brother — We will agree, of course, that nothing is so much needed today as some scheme to help the fallen and degraded. This is your mission more distinctly than my own; hence I turn to you in my dilemma. I have for some time been visiting the city prison, with a view to befriending those who desire help. I try to find out from them what they expect to do when liberated. I try to put myself in their place and solve their problems for them. When liberated I act as a friend and adviser. The first thing they must have, of course, is a place to work. Some honest work sufficient to keep them from starving. Here is where my chief difficulty lies.

No one wants them. They are jail-birds. They try, but not being able to find work, become discouraged and relapse. I have carried this matter in my heart for a long time, trying to devise some scheme to assist them. I will submit to you what seems to me to be the only solution possible. If you know among your parishioners one or more business men, who have some menial work to do, involving no trust or skill, who will take one of these persons for Christ's sake and give him one more trial for his life, will you not solicit his assistance? If so, will you arrange with him to take one of these persons?"

"I will first see to it that the person I send to you is clean, free from disease, desirous of becoming a Christian and willing to do any menial work whatever to earn a livelihood. I will then send the person to you, and if, after conversation with him, you find that all of these things are true of him, you will then take him to the employment you have provided and keep an oversight of him. If each preacher in this city would take one such person every six months I could dispose of all such people I can find by regularly visiting the city prison and low places. I will not send you to exceed two persons a year unless you desire it. This has the advantage of not seeming to them charity or a society of criminals, but gives them the encouraging feeling that they are free from their old life."

"I try not to let them know that I make a practice of doing this, but let each one feel that I have happened only to be his friend. Can you do this? If you will do so, please let me know. If you at least approve of this plan, let me know. Put your name on the back of this sheet, and mail it to a brother minister of this city, which will give him an opportunity of doing the same thing, and requesting him also to pass it on to the next one. This will save me the trouble and expense of addressing each minister a circular letter. I have no funds or assistance in this matter. A great many men and women have expressed a desire to become Christians who are so low down and so entirely without friends and money that it is indeed a problem what they are to do unless some such plan is brought to their assistance."

"This would diffuse the burden of their oversight in such a way as to make it more helpful. Each minister could do as he pleased about receiving such persons into his church or societies. Please send this letter on and let me hear from each one on receiving this letter."

"I started out three such letters as this with the request to pass them along. One of the letters was returned to me finally with indorsements on the back of it of about a dozen of the leading clergymen. They all spoke well

of the plan, but no one offered me assistance. The other letters I never heard from. I received only one letter in reply, and that letter was from a Catholic clergyman refusing point-blank to have anything to do whatever with any person discharged from a prison."

"What had I asked of these clergymen? Simply that they allow me to bring to their notice a boy or girl, friendless and destitute, who wanted to be a Christian, willing to do any work, to hold their place only during good behavior, guilty of no crime, a victim of cruel circumstances over which they had no control. I simply asked the privilege of bringing such a boy or girl to the pastor's study that he might satisfy himself as to the merits of the case. I was simply trying to bring practical missionary work to the very doors of the church. Knowing that pastors are very busy men, I tried to bring them such work as would only cost them a few moments' time and a few words of recommendation. But no one responded to my letter. And yet they go right on raising money for foreign missionary work. They go right on accepting the widow's mite to send to China and will not raise one finger to help these perishing ones at home."

"In my grief and disappointment at receiving no help from the pastors I visited one of the oldest pastors of the city, since retired from the pulpit, and explained to him my disappointment and discouragement. He said in substance:

"I have long been in the pastoral work. I know by experience that the preachers of this city or any other city can not do the kind of work you wish them to do. They have no time for such work. Their parishioners have no faith in such work. They dare not employ such men even on the recommendation of their pastor. Everybody is too much absorbed in his own affairs to attend to such things. The pastor dare not upbraid his parishioners for their hard-heartedness lest they withdraw their support from his church."

"I replied: 'So, then, it is your opinion, is it, that the church is unfitted to do this sort of work?'

"Yes, that is my opinion, although I know that many of them would be willing to if they knew how to do so. What we need is less theology and more practical Christian work in our pulpits. We need preachers who can show the people how to do this sort of work, both by precept and example. This is the work of the coming church. The church is carrying altogether too much dead wood membership, and dragging after it too much traditional nonsense to be able to do such work today."

"Alas! I have found these words were the solemn truth. I have given up expecting anything of this sort from the church."

### CLAIRVOYANCE.

I read an article narrating an experience of D. Clinton Murray of this city, and others, had with a German on their way to New York. Mr. Murray and the group of gentlemen who listened to his experience could give no explanation; and yet it is unnecessary to say it is absolutely true in every detail, as Mr. Murray is well known as a man of veracity. The first statement the German made was that he could tell the amount of money any man had in his pocket. To this statement a gentleman in the car expressed a doubt and was willing to wager \$100 that his attempt would prove a failure. The German then said he would go out of the car, and while he was gone the man was to count his money. This he did; Mr. Murray stood over him while

he counted it, and saw him write the amount on a piece of paper, \$23.12. The German on his return said: "You have written on that paper 'twenty-three dollars and twelve cents,' which was correct. This test can be explained on the ground that the German possessed a faculty of discovering objects or things not perceptible by the physical senses. That this power is possessed by all, and is developed in some organisms is a scientific and demonstrable fact. Mr. Murray's personal experience with the German furnishes interesting reading. Mr. Murray was handed six strips of paper and was requested to go to the smoking room and write on those strips his name, the number of his house, where he lived, his wife's maiden name, the date of his marriage, his father's name and his mother's maiden name. This he

did, putting one in each vest pocket, one in each side coat pocket and holding one in each hand. These strips of paper were mixed so Mr. Murray did not know what was written on any particular paper; yet the German told what was on each strip without a single mistake."

Now this was not mind reading, for Mr. Murray did not know what he had written on the strips he held in his hands, so we must account for his experience on some other ground than mind reading. Clairvoyance, or seeing with the spirit eye instead of the bodily eye, will solve such problems."

This fact science has clearly demonstrated. It is more difficult for one who possesses this power to read the life, character and history of an individual, if he understands the basic principle underlying such manifesta-

tions, than it is to understand how cars are run by electricity, or messages are sent over wires, or how we talk by the telephone."

Scientific men interested in psychic phenomena have been investigating for years in order to learn how a mind out of a body can control, or communicate with a mind in the body. So that Mr. Murray's interview with Professor Reis, the German, may be explained by his possession of clairvoyance, or by the intelligence communicated to him by those who have discarded the physical body, and are living in a realm in touch with the material world. History, both sacred and profane, furnishes proof positive of the correctness of the above statement."

DAVID WILLIAMS,

Utica, N. Y.

# Spiritism

## EMPIRIA OF LATE STRIKING PSYCHICAL PHENOMENA.

During the past few weeks there has been chronicled a number of well-authenticated cases of either telepathy or wonderful coincidence. Some of these have been so remarkable as to arouse an intense interest not only of believers in the mysterious ties that are said to bind sympathetic souls in union, but the public at large, and even habitual scoffers are puzzled. Perhaps the most prominent of these recent cases, because best authenticated and most widely published, was that of Frank Ray Pratt, of Chicago, who on the evening of January 22, while sitting at dinner at his home, at 3229 Fairlie avenue, suddenly became impressed with the thought that his twin brother, Fred Roe Pratt, then in Manila, was dead. Since birth there had been a constant telepathetic union between them, and Frank was so certain of the mysterious message he had received was correct that he walked the streets all that night in grief. His parents and all their immediate friends were told at the time, and in absolute certainty of confirmation the Pratt family waited until, three days after Frank had known the sad news through the breaking of the occult tie that had bound the brothers together, the "material" message came to them, over 12,000 miles of cable and land wire, that Fred had died in Manila, and that his body was then upon a steamer bound for Japan. A large number of reputable people can vouch for the facts in this case, and, if such things exist, here seems to be an instance of true telepathy.

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A similar incident was that in which Mrs. Henry G. Treacey, of 7 McArthur place, Detroit, one night during the last week in February, dreamed that her son, Leslie, then serving as a soldier in the Philippines, a member of Company D, Thirtieth infantry, was hurt. The dream was so vivid that she saw the hospital and the wounded soldiers, among whom was her boy, as if in a flashlight picture, and nothing would shake her conviction that she had been the recipient of a mysterious but truthful message from across the western seas. She was not surprised, in consequence, when, on March 1, she read her son's name in the list of wounded cabled by General Otis. This, while striking, could scarcely be accepted as convincing proof of anything, for there are thousands of mothers in the United States today who have sons in the Philippines, and who, through their anxiety, are constantly dreaming of the disasters that threaten their loved ones, and it would be remarkable if some of these dreams did not come true.

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icians. She was being prepared for burial, and the faithful daughter, who had been completely exhausted by her sleepless vigils, retired to her room for a much needed sleep.

Her eyes had scarcely closed, however, when she suddenly bounded out of bed and hastened to the room where her mother was being made ready for her coffin, insisting that she had plainly heard the voice of her mother saying, "Mary, don't let them bury me alive." The undertaker and watchers had never left the room, but had heard nothing. Mary was so earnest, however, that they "humored" her and returned Mrs. Crosby to her bed, where, eight hours after, the woman who had been thought dead opened her eyes and was in a few

moments able, though in a weak voice, to thank her daughter for her interference. Frederic died of pulmonary congestion, after a brief illness, it was thought that Martha would lose her reason through grief. On the contrary, after the first burst of sorrow she became unusually calm and professed her earnest faith in the promise conveyed in his last words:

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All the above might be cited as the cause rather than the effect of approaching doom, but this cannot be said of the warning given William Graw, of Kane, Pa. He was a fireman on the Pennsylvania railroad, and on the night of February 12 he dreamed that he was killed on a bridge by being thrown from his engine. His grandmother found him walking up and down the floor of his room when she called him for breakfast, and telling her of his realistic dream he decided that he was afraid to go out on his run.

He went, however, and just as they neared the Sterling run bridge, 10 miles from Reading, something wrong about the machinery made it necessary for him to go out on the running board of the engine. His coat caught on a projection of the bridge, and he was jerked from his footing, sustaining internal injuries, from which he died. Was this a coincidence? It might have been, but there are many who will declare otherwise.

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All the way from Paris comes by cable a story which smacks of fiction, though it contains a conclusion applicable to many cases of a like nature. According to this item Frederic and Martha Detreulle, second cousins, residing in Neuilly, were betrothed last November. There had always been an unusually close bond between them,

ers in "spirits" declared that the wraith of her lover had fulfilled his promise to call for her. The physician who was summoned declared, before knowing the circumstances, that the girl had died from fright. Either might be right and meet all the conditions with the preponderance of supposition in favor of the doctor. In fact truthful premonitions of death, coming to the one who is to die, always lose their augmentative force because of the power of the imagination to cause even death.

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John Gale, of Fostoria, O., had such a warning. He had not been very well for several days, although neither he nor his family had considered his ailment anything more than trifling. On the evening of January 4, however, he returned to his home on McDougal street and lay down upon a couch, saying to his wife as he did so:

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## Light of Truth

IS ISSUED EVERY SATURDAY BY

The Light of Truth Publishing Co

305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.  
LUCY M. HULL-SMITH, Ass't Editor.

Vol. xxvi. June 2, 1900. No. 22.

### TERMS OF SUBSCRIPTION.

One year .....\$1.50  
Six months ..... .75  
Three months ..... .35  
Single copies ..... .05  
England or Europe ..... 2.00  
India or Australia ..... 2.50  
Obituary notices of five lines inserted free; 10 cts. per line over that number.  
Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-second street; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Chas. McDonald & Co., 55 Washington street.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

If Christianity as the world knows it was believed, its menace to progress and enlightenment would be enhanced.

We have yet to learn of any instance of official corruption in Cuba under Spanish authority that eclipses the rottenness of the fellows sent to Havana from Washington to run the Cuban postoffice. Rapacity knows no country, race or people. The itch for political preferment embraces all venality.

If men and women realized the awful power of maternity they would be slow in exercising it. The greatest robbery is that which deprives the unborn of the right to be born well. Prayers for the welfare of the dying are mockeries. It is at the bedside of maternity that prayers are needed, if at all. But the true prayer is thought out and worked out in intelligent generation. When children are begotten right and born right there will be no need of white-washing any person for the hereafter. To be sure post-natal culture can do much for the development of character. When we get rid of bad hereditary traits it will do more.

### THE OHIO SPIRITUALISTS STATE CONVENTION.

The convention in this city last week under the auspices of the Ohio Spiritualist Association was remarkable in point of fervor and eloquence along the line toward the altruistic life. Never before on any occasion of the kind in this city has there been such a baptism of the real essence of Spiritualism. Aside from the routine of the convention there was a new word, a new thought given in support of the last lingering hope of effective organization and work, that is the liberation of the soul forces and their play in the action of this movement. The conferences, the lecture sessions and in fact the whole proceedings were characterized and dominated by it, and if henceforth there is not an awakening of the sluggish conscience of propaganda work in this city and throughout the state, and nation, too, by reason of the deliberations of the convention just closed, there is indeed no hope whatever of saving the remnant of our tottering, decaying household.

James B. Townsend's two addresses will live as long as thought endures or fidelity to the principles of co-operation and fraternity remain the herit-

age of mankind. Like Paul of old, he has entered the breach between the paganism and the Christ spirit in our ranks and a truer prophet never voiced the undying truth of heaven nor sounded forth more pregnant warnings.

President Barrett was the incarnation of apostolic inspiration and the fire of his grand speeches will warm and invigorate the minds and hearts of his listeners as long as they live.

The venerable Peebles was there, and like the patriarch he is, breathed the truest wisdom in a mighty address livid with the flame of heaven's altar.

The editor of The Light of Truth was in evidence, and although his address was an effort to explain the new revelations concerning the spiritual spheres, a diagram of which appeared last week, and calling the attention of the scientific world to the claims set forth, he found time to emphasize the utterances of his three co-laborers and what he voiced will fit in as a part of the spiritual mosaic there erected and which, please heaven, shall yet be a talisman for oncoming generations.

The turn at the bottom of Jacob's ladder has been made and if thought is the power we believe it to be there will set in in the movement called Spiritualism a larger love, a broader, deeper feeling, a more profound recourse to the only saving grace.

The clarion notes from the centers of spiritual thought have been met and responded to. The closets of men's souls have been opened, the housetop clamorings and vain mouthings closed up. This is the esoteric, the real meaning of all that was done at this remarkable gathering. The heart, not so much the head, was invited into the arena and for once a modern pentecost has occurred.

The Light of Truth gives it now and here that the great constructive work of Spiritualism lies in a prayerful, reverent attitude toward the sources of human inspiration and guidance, a firm reliance on the power of the hosts invisible to lead us through the Red Sea of our bondage to self, and the enormous train of evils in consequence thereof, if only we shall lay aside our pompous, fretful, ephemeral pride and meet them in contriteness of heart, acknowledge our impotency, our weakness and our failure. And we do most solemnly aver that here is our last hope. If the Spiritualists of this country, and we mean the societies, the mediums, and the speakers will not see the situation and apply this remedy another five years will witness the end of Spiritualism, as a distinctive movement in America and Europe.

The press and the intelligent portion of the rostrum know this to be true. On all sides can be perceived the drift of the tide, and this is true to prophecy, for more than 20 years ago wise and far-seeing spirits told the leaders in Spiritualism, one of whom we name, Dr. J. M. Peebles, that the disintegration of the earth forces had even then set in and the light would flicker to its final end in 1900, but that a new turn would be taken at that time and prophets be raised up whose work would revivify the smouldering fires and Spiritualism become the greatest power in the world.

Is it not within the bounds of reason to assume that the turn has been made, however weak it now is? The speakers at the Ohio Spiritualist convention were like John the Baptist, crying in the wilderness. Old lines were forgotten and a new inspiration born, and we believe, the perpetuity of the Spiritualistic movement as such, assured.

Now let the workers everywhere

take up this line and pull together. It is the only grace of a forlorn hope. Some may and will scoff and say that Spiritualism never was in better shape than it is now, never as widely known and acknowledged. We admit the proposition. Spiritualism is safe. Men can neither let nor hinder heaven's divine revelations, nor stop its voice to mankind. But, brethren, are YOU safe? Are YOU sure of your position? It is not Spiritualism that is on trial. It is the Spiritualists, rank and file, who are on trial and if ever there was a trial of men's souls, we are passing through it as a movement.

### FRATERNAL CALL.

Last week our sanctum was illuminated and enlivened by the genial presence of the proprietor of The Light of Truth and its editor, Willard J. Hull. Mr. Townsend has a stupendous mining project on hand which he hopes in the not far distant future will be made a grand leverage in the consummation of great humanitarian projects in harmony with the lines laid out from time to time by the Progressive Thinker. On our first page this week, under the head of "Humanitarian and Angelic Work," we refer to the great good accomplished by Mrs. Maud Ballington Booth in the Hope Hall, of New York and Chicago. While Mr. Townsend has another segment of the reformatory work in view it is none the less important, and will no doubt become a useful factor in rightly shaping or preparing human souls for not only this sphere of existence, but the next also. Mr. Hull, who has had a new light flashed into his soul lately, will be an important and efficient factor in aiding Mr. Townsend in the great work he is contemplating in the future. We wish them both unbounded success.—The Progressive Thinker.

In our talk with Editor Francis there was something said about clubs and stones having been cast about, some times indiscriminately, during the early years of a career now happily merging into a better state. From this Mr. Francis gathers the idea that new light has flashed into the soul of the editor of The Light of Truth, and this we consider a great compliment, but wish to add that the light has always shone ahead and above us however belligerent may have been the attitude assumed, which was for a purpose now and for some time past fully accomplished.

It is one of the evidences of a growing mind that it changes spheres of thought. There is happily no longer a need or a place for the iconoclast in the Spiritualistic field. The rubbish of effete orthodoxy has been removed, and the constructive period is upon us all.

Our visit to the editor of the Progressive Thinker was wholly in view of the necessities of the hour in this constructive work, and to more firmly establish a unity of sentiment and concord of action between his paper and The Light of Truth, and the fact that the visit was a memorable one, in point of hospitality, counsel and unanimity of sentiment is the best evidence of a future prolific of good works along the lines of our common cause.

### A STRIKING TEST.

Elsewhere is reproduced an editorial comment by Dr. J. M. Peebles on King Solomon's Mining company. It is a striking illustration of the psychic acumen of the veteran author, traveler, and physician. It shows that he has grasped the co-operative idea, and the benevolent plan underlying this great combination of wealth-producing properties.

Sometimes it is hard to escape the thought that there is possibly more doubt about the future of the stomach than of the soul.

The Light of Truth wants your good thoughts.

### GROVER CLEVELAND'S ADVICE.

Ex-President Grover Cleveland contributes to a recent issue of The Saturday Evening Post the first magazine article he has written since he left the White House. It is a vigorous and remarkably forceful discussion of the question, Does a College Education Pay? Mr. Cleveland does not judge success simply by money-making.

"Many a college-bred man labors in the field of usefulness without either wealth or honors, and frequently with but scant recognition of any kind, and yet achieves successes which, unseen and unknown by the sordid and cynical, will bloom in the hearts and minds of men longer than the prizes of wealth or honors can endure," he says:

Further on in the article is this: "Parents should never send their sons to college simply for the purpose of educational ornamentation. The fact that parents have the fate of a son largely in their keeping should not only enlist their parental love and pride, but should, at the same time, stimulate their parental judgment. Furthermore, they should be constantly mindful that they have in charge not only a son but an uncompleted man who is soon to become their contribution to the manhood of the world. They therefore owe a dual duty, which demands on the one hand that the education of the son be undertaken as a help to his success in life, and on the other that this education shall promise for the maturing man the equipment necessary to insure his value as an addition to civilized humanity. Before he leaves home to enter upon his student life, his sympathy with these purposes should be fully aroused, and he should be impressed with the importance of keeping them steadily in view. He should also take with him to his new surroundings a love of truth and honor, a cheerful, manly disposition and truly democratic inclinations. With these his collegiate advent must be auspicious, and his future life well guarded against failure. Lacking these, his way is made immensely more difficult and uncertain."

The chief genius in securing and opening King Solomon's mines in British Columbia, is James B. Townsend, a gentleman whom we have long known by the hearing of the ear; but we also have the pleasure of knowing him personally—and knowing him too, as an upright, conscientious and honorable man, having the good of humanity at heart. Not only is he esteemed at his home in Lima, O.; but by the solid, substantial business men of the country.

Accordingly, I take very great pleasure in calling the attention of all liberals and Spiritualists to these mines with their multi-millions awaiting development. Their immense value is undoubted—and what is more, those investing therein are not only taking a step towards co-operation but towards the grand cause of demonstrated immortality. See notice on last page.—Dr. J. M. Peebles, in his May "Temple of Health."

We have it on good authority that the genial and talented wife of Rev. Dr. Dwight N. Hillis of Plymouth church, is a medium. This being so, it is not hard to account for Dr. Hillis' expansion in thought and bravery of utterance anent the soulless creeds he has grown away from.

"Capitalism makes criminals of men. I would make men even of criminals."—Debs.

A drop of ink makes millions think.

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The altar grows cold.

When we bless not the lambs,

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When the hand clasp is weakened,

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50 YEARS  
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The first of these is the fact that the  
 system is not a simple one. It is a  
 complex one, and it is not a simple  
 one. It is a complex one, and it is not  
 a simple one. It is a complex one, and  
 it is not a simple one. It is a complex  
 one, and it is not a simple one. It is a  
 complex one, and it is not a simple one.

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१. संस्कृत का अर्थ है 'संस्कृत'।  
 २. संस्कृत का अर्थ है 'संस्कृत'।  
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 ८. संस्कृत का अर्थ है 'संस्कृत'।  
 ९. संस्कृत का अर्थ है 'संस्कृत'।  
 १०. संस्कृत का अर्थ है 'संस्कृत'।

[illegible]

*[Faint handwritten notes at the bottom of the page]*

[illegible][illegible]

It is important to note that the results of the study are not generalizable to all cases of child sexual abuse. The study was limited to a specific sample of children and families, and the results may differ for other groups. Additionally, the study did not measure the long-term effects of the intervention, and it is possible that the benefits observed in the short term may not be sustained over time. Finally, the study did not measure the impact of the intervention on the children's emotional well-being, which is an important outcome in cases of child sexual abuse.

[illegible]

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

[illegible]

ASTROLOGY  
\* \* VALE \* \*  
\*\*\*  
A week occupied approximately 40-500,000

*[Faint, illegible handwritten notes]*



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J. M. PEEBLES, A. M., M. D., PH. D.

## CORRESPONDENCE.

THE FIELD AT A GLANCE.

The Ashley, O., camp opens July 29 and closes August 19.

Mrs. R. S. Lillie is seriously ill at her home, 301 Polk St., San Francisco, Cal.

The twenty-fourth annual season at Onset Bay begins July 15 and ends August 26.

D. A. Herrick will preside as chairman of the meetings at Lake Brady this season.

The Independent Association of Spiritualists of Toledo closed meetings for the season on May 1st.

Edith E. R. Nickless is in San Diego, Cal., and has some open dates for camp meetings west of the Rockies.

Dr. Louis Schlesinger is doing great service among the dry bones of orthodoxy and scepticism at Worcester, Mass.

Dr. J. M. Peebles was the guest of Mrs. Dr. Wyant of Toledo on May 21 and delivered a grand discourse at her parlors.

The sixth annual assembly of the Grand Ledge, Mich. Spiritual Camp association begins July 29 and closes August 26.

The Arkansas Valley Spiritual association will hold its annual camp meeting at Island park, Winfield, Kas., beginning July 7 and closing July 17, 1900.

Abbie E. Sheets begins an engagement for the Owosso, Mich., Spiritualist society May 27. June 16 and 17 she will speak in Sturgis, Mich., at yearly meeting.

The eighteenth annual camp meeting of the Mississippi Valley Spiritualist association will be held at Mt. Pleasant park, Clinton, Ia., from July 29 to August 26.

After a successful season, Mrs. M. J. Crilly has closed her meetings at Allegheny, Pa., to prepare for camp work. She will probably locate at Cassadaga camp for the entire season.

A grand bazaar in aid of the Veteran Spiritualists home, Waverly, Mass., will be opened Thursday afternoon, May 31, and continue June 1 and 2, closing Saturday evening, June 2, with a social and dance.

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PHILADELPHIA, N. Y.—Enclosed find money order for two more copies of my photo. I doubly prize it for the reason that the center head was identified by mother (an unbeliever) who had a picture of my aunt in the house. It is so perfect that skeptics (who did not know the facts) insist that one is a copy of the other. U. H. HARRIS.

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The Sturgis June meeting will be held as heretofore in the Spiritual church, Chicago street, Sturgis, Mich., on Saturday and Sunday, 16th and 17th of June. Dr. J. M. Peebles, Mrs. Sheets and other speakers will be present.

The National Spiritual and Religious Camp association will hold their twelfth annual session, commencing July 22 and closing September 2. Good speakers and mediums will be in attendance and a grand good time is anticipated. All are cordially invited to visit during camp our beautiful and restful "Maple Dell." The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Lucy King, corresponding secretary, Mantua Station, Ohio.

Bay City, Mich.—To those who have written me concerning the camp at Island Lake, Mich., about the music and books used this season, let me state that we use the Spiritual Hymnal, by B. M. Lawrence; published and sold by The Light of Truth Publishing Company, Columbus, O. We also use many beautiful songs published in sheet music form, but for congregational singing I much prefer the above mentioned work. Persons intending to come supply yourselves with a Hymnal. The singers engaged for this season are as follows: Professor P. O. Hudson, vocalist, violinist and musical director; Professor T. A. Davenport, baritone, balladist, clarionettist and pianist; Mrs. Daisy Dargis, contralto and solo pianist; Mrs. Tuttle, of Berlin Heights, O., soprano and dramatic artist, whose son is a brilliant child violinist. There will also be a chorus choir. Mr. Cook, the balladist, of Detroit, will be in attendance on Sundays. The orchestra will consist of P. O. Hudson, first violin; T. A. Davenport, clarinet; W. A. Seagers, cornet; Miss Daisy Dargis, pianist. — Respectfully yours, P. O. Hudson.

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## FRUIT OF HEAVEN.

Dare we acknowledge that the title of Spiritualist belongs to us individually, unless we pledge ourselves anew, with solemn earnestness each rising morn, to consecrate our powers all, to the service of the cause so dear to us, namely, the cause of Spiritualism? Can the cause of Spiritualism and of humanity be separated by the smallest fraction of one degree? We know that they can not, for these are but different names for one and the same thing. Then with the mental, or spoken enunciation of this solemn pledge of consecration, our mind must instantly fly to India, and there behold in spirit—not in imagination, the appalling picture of gloom, despair and death, while we in our comfortable beds, are perhaps content to merely wish them well, and to hope for better news next time!

We are secure in the confident feeling that this visitation of untold distress can never come to us. Judging from our actions, we recognize no responsibility as attaching to ourselves; while the truth is, the very horrors which they are now enduring will be yours and mine, and intensified a thousand fold, when we wake up to the consciousness of our neglect of opportunity in this matter.

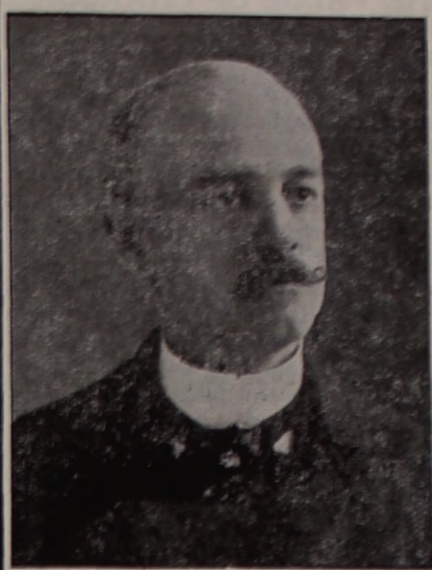
Three years ago we were weighed in the balance, and as a reform body were we not for the most part found wanting? A generous response went out from our great west, as well as east, when that moan of death was wafted across the friendly bosom of the Pacific, calling for our aid at that time; but how much of this was due to the concerted work of many Spiritualists? No such work is recorded that I have seen. That opportunity was great, yet small in comparison with the present.

Much is also being done in the present crisis by the people of certain nations who have not felt the famine. In the name of humanity I ask, Spiritualists! what are we doing to electrify the world, to move on far in advance of all others in demonstrating to the slothful that the humanity impulse—a supreme desire to relieve and to prevent suffering—is the chief corner stone of all true reform? If indifference toward suffering humanity has hitherto been a crime, it is henceforth the unpardonable sin.

On the other hand, if we proceed at once to donate something—if each Spiritualist in every community outside of stricken India, will appropriate so much money, from 10 cents to \$10,000, according to our means, to be forwarded there in the form of provisions, at the earliest possible moment, the effect will be like magic. The relief of those dying millions will be almost instantaneous at least! It will be swift, almost to a miracle, because of the example. And this is not all, for we ourselves will be the greatest beneficiaries! Let me tell you why: Those sufferers will enjoy the food which this earth affords, but our erstwhile starving souls will taste of the very fruit of heaven. This heavenly fruit is the gratitude of angels, expressed to us in no uncertain terms. I have tasted of this heavenly fruit. "I speak that I do know, and testify that I have seen" and felt and heard.

I appeal to you then Spiritualists, one and all. Let us fix a day, say the first Sunday after this message is received, whenever that may be, and each and all donate pro rata, as nearly as may be, a sum for the relief of these, our dying comrades, whose mute appeal comes to us all, from that land so near while yet so far away.

Yours in faith, hope and love,  
**THOMAS H. BENTON COTTON.**



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## MESSAGES.

Mary Dibble, Katie, William, John and a host of others send greeting and love to Lydia Dibble.

Minnie E. Bean cries: "Oh, send just one word to mother, tell her 'I live.'" This is for Mrs. Gallagher.

Alice and Sarah send greeting to Mrs. C. H. Horine and bring a feeling of sadness, to which there is no expression.

No, Lucy dear; I was not at Mrs. Smith's that day, but if I remember right I came just after she was gone. Ever your sister, Etta.

"Yes, I will try to send you a short message, but why do you mourn? We are not dead nor sleeping. Ever yours.—Elonzo Dow." To John Huston.

Now comes the spirit of an old man by the name of Livermore—Charles is his first name, and he comes to J. C. Hays. Also John and Henry wish to be remembered.

To Mary L. Crosby comes several spirits—friends, relatives and guides. I get the name of Mary Lawrence, Jennie and Thomas, who often are with you. Your son, George.

To my namesake, I come, who is so anxious about mediumship. Stillwater will assist Rover—your guide and Sarah also. We are all anxious to communicate with you.—Peter.

I now hear the name of Joseph Lang and also of Mary. "I am so glad of this opportunity to send you one sweet remembrance. We are with you often. Lovetta." To M. L. Lang.

Frank and Oscar come to F. O. Brabets. There are several guides, but they send no message, but I am impressed that they are desirous for you to become more self-reliant.

I get the name of Andrew Tucker. He comes for A. W. Tucker, and says: "My Dear Son: It seems long to you, but time on earth is very short, at the longest." Alice and Myrtle also give their names.

To Mrs. May Dyers there comes an old man, Elijah, also Jacob. There is so much German spoken I do not understand a word. They all try to talk

at once and you must wait or try again for a message.

Blanche and Leroy call Elijah. You have many in spirit life who are very near and dear to you. "Tell him I still live and love him.—Emmie."

Emmett Wilson Murray wishes to be remembered also.

Jennie now comes. A young person who passed out with consumption or some kind of lung trouble. She comes to J. J. Cahill, but gives no message, and I hear a name, it sounds like James Jennings Cahill.

Mary comes and says: Tell Sam it all depends upon himself and the lady. Do not hesitate, but make the change at once. The S. S. Home would eventually be a grand success and a blessing to all, if a little more love and harmony was manifested.

I hear the name of Christopher. This spirit comes for Gill Cheney. Also George Gill. There seems to be some confusion, misunderstanding or mixed condition of doubt. "You should get some reliable advice and information and then act accordingly.—Henry."

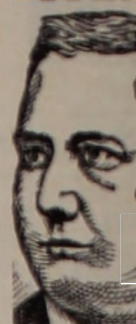
To Blanche Tyler.—I have a feeling of long acquaintance and feel like giving you some advice on business. An influence like a father's brother and I hear George. Be in no hurry to make the contemplated change, for you will think different inside of three months.

The names of James and Mary are given me and they wish to send word to J. W. Ross of Everett, Mass. The influences of father, mother, an uncle, sister and brother come to me. "Yes, dear one, it is only for a time; things will change soon—for the better.—James."

A name, sounds like Aunt Bessie, comes for Miss B. M. Chalfont, who is somewhat anxious about a marriage. Spirits give names of Percillia, Patience, Peter and Elijah. I get the influence of a very dear uncle, who says: "Tell Percillia I shall be able to do something for her soon."

To J. G. B.—I hear the names of Giles Benjamin Stebbins, and Lucy. "Do you wish to hear from me? I often come, too, as I said I would, and Mary Ann, too. William says he tried to touch you and when you jumped and turned around it broke the conditions.

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### VERIFICATIONS.

St. Paul, Minn.

"Dr. Benton: Dear Sir—In the Light of Truth of April 21st I find an answer to my message, written to the spirit side some time ago. The names are all correct, also all of the message. Henry is the name of my husband, who passed to spirit life eleven years ago, and Charles is my brother, who passed away thirty-two years ago, and William is an uncle. I wish to thank you and your guide for this beautiful message and wish you success in this grand work. A co-worker,

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## NEWS OF THE WEEK

Extirpation of free government in South Africa now seems imminent.

The Boer envoys will tour the country, speaking in the principal cities.

The defalcation in the Cuban postal scandal will probably exceed \$500,000.

The Presbyterian general assembly at St. Louis is considering a change of creed.

Edison, the inventor, prefers women machinists for the delicate details of his electrical machines.

The ship Quillo with 200,000 bushels of corn for the starving hordes of India, has sailed from New York.

June 23 next will be the 500th anniversary of the birth of Gutenberg, reputed to be the inventor of printing.

The great natural bridge in Rock-bridge county, Va., has been put up for sale in the hands of a Baltimore land broker.

Twenty-two miners—10 white men 12 negroes, lost their lives in an explosion at Cumcock coal mines, Chatham county, N. C.

A Boston grand jury has found an indictment against Francis Truth, a divine healer, who is charged with conducting a fraudulent business through the mails.

Charles Herbert Allen has assumed the reins as governor of Porto Rico, and the changes from a military to a civil regime will go forward as rapidly as possible.

The postoffice department has issued an order forbidding the delivery of mail matter and the payment of money orders to the American School of Mag-

## THE COMING NATION

Is a 28-column weekly family Socialist newspaper, containing the following departments: Weekly News Record, Editorial, Woman's Department (by the Women of Ruskin), Industrial Brotherhood, Children's Department, Contributed Articles from the brightest reformers of the U. S., and last—but not least—The Colony Notes. This paper is printed by people who own it—the famous Ruskin Colony, of Duke, Ware Co., Ga. (After Jan. 1, 1909, the postoffice will be "Ruskin," Ga.) The town of Ruskin, its factories, immense printing office, store, schools, library, dwellings, hotel, farm, garden, steam laundry, etc., are all owned collectively by the people who built, operated, cleared and occupy them. Usually laboring men produce these things and the other fellow owns them. Do you want to read the paper they have been printing for the past six years? If so, here's your chance. We will send

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netic Healing, S. A. Weltmer, president, and J. H. Kelly, all of Nevada, Mo.

French socialists have just discovered Edward Bellamy's book, "Looking Backward," and are immensely delighted with it. Jules Guesde, the prominent socialist leader, is said to have declared that Bellamy was a greater American than 20 victorious Deweys.

More than sixty millions are now suffering the pangs of hunger in India. Thousands are dying daily of starvation. It is the most terrible famine ever known; five and a half million people are engaged in the work of relieving these suffering hordes. The Rajputana district is in the most critical condition of all.

Clark, of Montana, who was about to be refused a seat in the United States senate, turned the trick on his enemies by resigning while the governor of Montana was out of the state

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and getting an appointment to the vacant position from the acting governor who was favorable to him. The opinion prevails that it will stick.

By a vote of 423 to 239 the Methodist general conference at Chicago abolished the time limit of pastorates. Hereafter preachers will be appointed annually by the bishops, with no limit on the number of years a pastor may serve one congregation, except the limit imposed by his own ability and popularity with his congregation.

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